The Epistel

Exhortatorye of an Inglyshe Cristian vnto his derely beloued cõtrey of Inglande, agaynst the pompouse poppysh Bisshops therof, as yet the true membres of theyre spithye Father the great Antychryst of Rome.

Made by Henry Stalbridge.

Hieremie. li. D

Deale with babylon as she hath deserued, for she hath set vp her selfe against the lorde, and against the holy one of Israell.

1544

As I haue compyled thys treatise in the zeale of God and my prince, against the tyraunt of Rome and hys secret mainteyners, so is it my delyre that hys grace may haue it as a frute of my Christen obedience. And I doubte it not, but somme godly mā louinge hys grace better then that wycked pope, will faythfully delyuer it vnto him, the lieyghres of their kalē Generation considered. Pray (gentyll reader) that it may fynde grace in hys sygh.

¶ The epistell exhortatory of an Inglysh Christian, vnto his dearely beloued countrey of Inglande, agaynste the pompeuse poppysh bysshoppes therof, as yet the true membres of theyr fylthy Father the great antichryst of Rome.

IN my harte I wysh dayly & for the same do I earnestly pray vnto our moost mercyfull father the euerlyuing God, & that for his sonnes sake, our onely redemer and sauiour Jesus Chryst, if hys heauenly will so be, that he ones open throughly the eyes of oure moost worthye & noble kynge (as he hath already begonne) and of all his other counsellers, lords & burgesses of hys parliament, which are chosen out of the whole royalme, to confounde vngodly customes, and to set vp in theyr rowmes lawes þ are more godly to suppresse wickednesse and to mayntayne Chrysten verrues, to preferre the common welth afore all sin-

gulare or priuate writhes, yea, vtterlye to destroye and abolyshe for euer/ suche fylthye traditions as haue no ruste Grounde vppon Goddes holye worde, as are all the vsages/ rytes, lawes Decrees, Scruyces/ superstitions/ and sorceries of the Romysh Antychrysts/ and to lern open practyse the true worshyppynges auaunced to Chrystes glorye, to edifyenge hys People by the Scryptures, in the knowledge of one only eternall lyuing God. And in so doinge, they shulde mayntayne the cõmen wealth both of soule and body.

I say yet ones agayne, & that in the zeale of the Lord as he is my iudge/ I wysshe (yf hys Gracyouse pleasure so were) that fyrst the Kynges Maiesty and so forth all the rest (vnto whome GOD hathe geuen power and auctoritie vppon earthe vnder hym) maye throughlye see and perceyue how that not onely the bloudy beare wolfe of Rome/ but also the most part of ỳ other Bysshoppes & stoute sturdy canons of cathedrall churches wyth other pety prowlers ād prestygyous Prystes of Baal his malignaunte members in all Realmes of Chrystendom/ specyallye here in England doth yet roare abroade lyke hungrye lyons/

trette inwardelye lyke angrye beares, and byte as they dare lyke cruell wolues, ciuil trynge to gyther in comers lyke a swarme of adders in a dongehyll, or mooste wylye subtylty serpentes, to vpholde and preser ue their fylthy father of Rome, the head of theyr bawdy broode sitt

Thys ones perceyued and sene by a Godlye Circumspection, I wyshe in the same vehemencye of Spirit and Prayer, the sayd noble kynge, counsellers, and burgesses to procure a full reformacyon concernynge theyr aduowterouse Doctryne, theyr prodigiouse Pompe, theyr insatyable cloysinge, and tyrannicall persecutynge of Chryst in his faythfull membres. No doubte, ofte but the mercy of oure eternall Father hath opened vnto vs in these latter dayes, what theyr forked Fatherhead, theyr oyled auctoryte, and theyr shauen holynesse is, for all theyr craftye compases of worldlye wysdome, that they shulde notapeare the same generacion of Vypers that Joan Baptist & Chryste hath warned vs of. His worde hath he now appoynted hy dyuerse of his ministers to be theyr vtter destruction, for blasphemouslye deludynge

his redemed heritage so many hundzed yeres in their counterfete kingdom of hipocrisy/ wherin they shew now what they haue bene, euen very heretikes to God/ traytors to theyr princes/ & theues to their Christen commons.

No lesse do I iudge it then a bounde dewtye of the saied faithfull ministers, to manifest their mischeues to the vniuersall worlde, euery Manne accordinge to hys talent geuen of GOD, some with penne and some with tongue, so bringinge them oute of theyrolde Estymacion, leaste they shuide styll regne in the Peoples consciences to their soules destruction. An euident example haue they of CHRIST thus to doo, whiche openlye rebuked theyr sylthye forefathers the scribes, Lawers, pharisers, doctoues, pristes, Bishoppes and hipocrites for making Gods commaũdementes of none effecte, to suppoze theyr owne traditions, so clerely condemninge theyre hipocritall lyfe and doctrine. Matthewe. xv. xvi. and xxiij. xxiiij. Beware (sayth he) of the corrupt leuen of the Pharisees, Marke viij. Luke. xij. Paule admonisheth vs also, that such raueninge wolues shuide enter in among vs after his de-

pay-

sparing as shulde not spare the flocke. Act. xx. ij. Thes. ij. i. Tim. iiij. So doth Iohn. i Johã. ij. so doth Peter. ij Peter. ij. so doth Iudas thadeus in his epistle.

By these and many other places of the scriptures are we taught easely to know at noone days the wolf from the lambe and the hasty lyon from the simple shepe. As CHRIST sought by all meanes to deface the proude Prelates, and to bring poore Iohan Baptist in reputacion of the people, for that he had vttered the Truthe with out flattery. So wolde he now the true teachers of hys Gospell to be regarded, be they neuer so poore, for hys Verytes sake, and the blasphemers there of to be had in an vtter contempt. No lesse is it therfore than a doctrine of hys to be put in practise amonge true Christyans bothe in woorde and writynge to haue the mischeuers manifest of these spirituall Mahoundes, the verye ofspringe of Cain, childzen of Caiphas, and successoures of Symon Magus, as their Doctryne and lyuyng declareth, nedyng no farther probacion. Notwithstanding through Goddes grace, I shall partly open the wickednes both of them and their Fathers

as the truth shall leade me. Moost cruell enemyes haue they bene in all ages to the veritie of God, euer sens the law was first geuē, and most fierce persecuters of Chryst and his church.

Consydre fyrst of all (besides that was done afore in the lawe of nature) howe openly Iannes and Iambres with other false Prestes of Egypte, perswaded Pharao through lyenge signes and tokennes, to withstande the pleasure of God in Moyses and Aaron. Exodi. vij. ij. Timoth. iij. Grieuously was Micheas the true Prophet of the Lorde vsed of Sedechias. iij. Regu. xxij. and. ij. para. xviij. So was the good Prophet Hieremie of Phassure and Semeias Hieremie. xx. xxvi. and. xxix. Wonderfully were the Israelites abused by the Idolatrous prestes of Baall, and the Chaldeanes by Belles Prestes: also in Babylon, till Helias and Daniell in the woorde of the Lorde detected their craftye cloymynges. iij. Regu. xviij. ād. Daniel. xiij. Greate was the affliction of the Iewes vndre Kyng Demetrius, through the cruell Counsell of that Traiterous priest Alchimus. i. Macab. vij. Manifest is it by the .iiij. Gospels howe the Bysshop

pre

pes and Prieſtes vſed Chryſt hym ſelfe. Math.xxvi.Marke.xiiij.Luk.xxij.Joh. xviij. And after what religiouſe ſorte they entreated his Apoſtles after his aſcencyon. Actes.iij.v.vi.and.viij.

Paule had to enemy Barieheu Ananias, Hymeneus, Philetus, Hermogenes, and Phigellus, all malycyouſe Prieſtes. Johñ had Diotrephes, Carpocras, Cerdon, Marcyon, Cerinthus, and Cynopes, all blouderthurſtye PRELATES alſo, Peter had Symon Magus and Menander, James the More had Abrathar the great Biſshop. Matthew had Zaroes and Arpharat amonge the Moreanes, and the ſame lyke wyſe had Symon and Thadeus as they Preached amonge the Perſyanes, lyke as all the other Apoſtles had in the quarters where they occupied.

No where coulde the Verytie be taught, but thoſe Glorpouſe Glottons were euer at hand to reſyſt it. After the Apoſtles tyme, was there no cruell tyraunte vnſette a worke by them to perſecute them whyche publiſhed that meſſage of lyght. Euerye where were they whyſperynge in that eare and that eare, fearynge the fall of theyr kyngdome, yf the Goſpell were truelye ope

ned

opened, as is evident to them which are ex
pert in the cronicles.

And thus haue they continued in their
spyghtfull Generacion vnder the name of
a spiritualtie, vnto this presente age, where
in theyr lowlye legerdemayne is almost per
ceyued of all menne, the light so aboundaũt
ly shyning, yet are they not ashamed, so who
rishe is the face which they haue cawght of
their holy mother. A great conscience made
their naturall forefathers to put the .xxx.
syluer platis (ꝑ Judas the traytor their el
der brother had brought them) into the trea
sury, because it was ꝑ price of bloud. Mat
the.xxvij. But no conscience at all had those
bloudy hipocrites to murther the eternall
sonne of God, in procuring false witnesses
agaynst him. Matth.xxvi. So lyke are
our spiritualtie to these forleaders of theirs
as one adder is lyke an other, or the ponge
wolfe lyke the olde, as their dayly frutes de
clareth. They sought by all meanes
possyble to quench the fayth of his gloriou-
se Resurrection, wagynge the souldiers to
saye that his Disciples had stolen him, whi
les they were a slepe, Matthew.xxviij.
Which practyse they occuppye to thys daye

by

by their hyred Sophisters or vniuersyti knightes, to blemisshe hys heauenlye veritie. Suche shameles lyers are they against God and his woorde.

But truely both they and their fathers hath foughten in vayne. Lett such vessels of the wrath of GOD kycke, spewe, and spurne as muche as they can, yet wyll the truth of the Lorde endure for euer.

Seduce they neuer so subtillye, Lye they neuer so Lordelye, Blaspheme they neuer so Boldelye, Accuse they neuer so freshly, that the Preachers are deceyuers and seditioule Parsones, Procure they neuer so manye cruell Tiraunes, yea, persecute they and slea they neuer so fiercelye wyth Nero, Domitianus, Traianus, and such other, yet shal CHRIST alwaye haue a Faythfull congregation vndefyled wyth their wretched sorceryes. Maruell not ye Bysshoppes, Prelates, and Pryestes, though I thus in the Zeale of Helyas and Phynees stommacke, against your sturdye stormes of stubbernesse. For neuer was yet any tiranny ministred vppon Christe and his mistical Membres but by youre proude procurements. And nowe in oure dayes, where are anye of the Lordes true

sers-

seruauntes burned or other wyse murthe
red for true preaching, wrytting, glosynge
or interpreting the gospell, but it is by your
cruell callyng vppon.

How subtylly bewytched you the par
lamenthouse, when the .vi. blasphemouse
artycles collected out of the popes wicked
decrees were there enacted and establyshed
with more tyrranny then euer the romyshe
Pope, Mahomete or any other tyraunt a-
fore? Were not they fyrst practised of you
to destroye all them that shulde truly pro
fesse the gospell (whych are and wyll be al-
wayes the kynges most faythfull frendes)
and to leaue a playne pathwaye that youre
pope myght hereafter entre? At your tray-
terouse insurrectiō in the north, it had bene
wronge with thys realme, had there not be
ne a great noumbre which had than the fea
re of God written in theyr hartes, wher-
by they knewe they coulde not ryse against
theyr Prince, but to theyr owne dampna-
cion, and that they were bounde also to to
defende him against all suche popysh & ys
hellyouse traytours.

Thankes might well haue bene geuen
in thole dayes to our eternall GOD for
rayling

sayeyng vp Wyllyam Tyndale(the tyrste true Apostle of Chryst after Iohn Wyclek, the verye manne of God, and suche other lyke whych brought Chrystes Gospell vnto the knowledg of menne, and wrote diuerse grounded workes vppon the same. As the Chrysten Obedyence, the Parable of the wycked Mammon, the .vj. chapyters of Mathew, the Somme of scrypture, and dyuerse other, wherby the people were thé taught how to loue God, and how to obeye theyr prynces and magystrates. These heretyke bokes (as yow call them) made the kynges grace moare faythfull frendes in thole dayes, than you Bysshops and Pastes were well contéted with. well, I trust by thys time they, and such other lyke haue made hym ten tymes so many moze. Not only were the sayde .vj. artycles deuysed by the deuell and you for the vtter destruccyon of Gods true Seruauntes and the kynges faythfull subiectes, but also to repayre the broken walles of youre vyall Rome agayn, as in dede they wolde do euen to the verye clouters yf they were well folowed.

Thynke not that menne be so blynde in thys age, but they perceyue youre craftye cloyn yng. Full well knowe we wily Wyches

ster

Ire and other more of his fellowes the fir-
ste Practisers of them, that were they o-
nes Receyued, Graunted, and Executed
vnder payne of death, the Pope shulde ne-
uer dye in Englonde, what though hys
name were suppressed with his pilgrima-
ges, Pardones, and a fewe superstycions
besides. Oh most wicked vermine, wyly
wormes, subtill and craftye Serpentes!
whan wyll ye leaue treadynge of Chryste
on the helel Gen. iij. Whan shall Goddes
sonne be vnto you no sygne of contradyc-
cion? Luke. ij. Whan shall his veritie be
reuerently vsed among you? I feare me
neuer, so longe as you remayne in Eng-
land. As our most Godly louerayne
beganne with King Josias to reforme his
Church, banyshig your wolvish father as ā
vngodly vsurper for (ō) ye pacietly pau-
sed with lowringe lurking, and louting for fea
re of the sword & halter.

But whan ye ones perceiued that Gods
holye Lawes were spredde, and your vn-
holy lawes were set at naught thā thought
ye it high time to worke your false feates.
Than put ye a pace in practise youre olde
serpentine subtilties.

Ye

ye compassed them so with crafte, which knew not your cursed conueiaices both amongest the kinges cõsell & cõmons, that they were at the making of the sayd sixe popish articles & are yet to this houre of this blind beleue.

Though the pope of Rome your olde glorious grandesyre were the greate Antychriste of Europa by youre owne consente and graunte, yet are his filthye traditions holy, his beggerly ceremonies Godly, and hys crooked canon Lawes Laudable, conuenient, and comely, precious, fyt, and necessary, to be still admitted for the spirituall Lawes of the Church of Englande and for the true worshippings of GOD therin, the SCRIPTURES of both testamentes reiected, or els punished by moste terrible death, wher as they geue not place vnto them.

Thus, by such subtill slayghtes as ye vse, ye make God to geue place to the deuell, and his heauenly woorde, to youre false superstitions, as dyd the fyrste Serpente: yea, ye cause the kinges magestie by a iaunce such Heythenisshe rytes and Lawes, to honoure youre Pope a freshe, what thoughe hys Name be Apocryphed

with

with a fewe yearely pollages beſides. In-
genious is your iuggling as Melanchton
telleth your tale, and as wyllyam wraghte
declareth in his huntynge of the romyſhe
fox, lyke a faythfull ſubiect to his Prynce
and no leſſe naturall chylde and louing bro
ther to hys countrey. If you be not mooſt
wicked workers agaynſt god and hys verti
te, and mooſt ſpytfull traytours to the kin
ge and his realme, I can not thinke there be
any lyuing vppon the earth. Be this onely
ſpoken to ye that maynteyne ſuche miſteri
es of madneſſe.

If a tree maye be iudged by his frutes
(as our ſauiour ſayth it maye) we muſt ne-
des iudge you mooſt peſtilent papiſtes, vp-
pon the manifeſt mayntenaunce of ſo ma-
nyfold miſcheues wt ſuch terryble terrour
of halters and fyer. So long as the blaſphe-
mouſe beggerye of the bloudy biſhoppes
of Rome are not plucked vp by the rootes,
as were the vnlauefye ſacrifyces of Baall
and of Bell and ſo broken in peces with the
braſen ſerpent Idolatrouſly abuſed, the le-
wes of Gods true worſhippynges (which
are in the byble preſcrybed) ſet vp in theyr
ſtrade ſo long (I ſay) is it all in vayne to ba-
niſh the pope out of Ingland, but he wyll

ſtyll

still dwell there in the secret consciences of men, do the kinges maieste and his counsell with his nobilytie ād commons what they will or maye to the contrarye.

And if all other crafty conueyaūces kayle to the vpholdinge of hym there, yet shall they⁊ auricular confessyon / a plante of hys owne setting in the corrupt coūsel of later a ne, do it workemanlye ynough. No better waye is there to restore hys name agayne, nor no conuenienter meane to bringe him to his olde estimacion. No craftier conueyaunce to bringe the people in bondage of blyndnesse, and in cruell captiuitie of conscience to the vtter destruction of soule & body. And that knew gay galaūt Gardener the popes holyghost in Englande full well which now there in hys abhominable ablēce mooste plentreously spreadeth hys venemouse vanities with other of hys aduoutersouse adherentes more. Greate is the dyligence, labour and study of his whorysshe apostataes, holy apostles I shulde say. As are both the olde and newe tytled Bysshoppes, Suffraganes, Archedeacons, Officialles / chaunceilers, deanes, commissaryes / doctours / Curates and parrysh Prystes with other gaudysshe gentilmen of ỹ iuery

and marke to se these .vj. artycles in euerye
poynt obserued.

In so muche as hauynge their mothers
face, they haue not shamed fiercely to rebuke
honest and godlye men of sundrye questes,
at the geuynge vp of their verdyte, as they
haue not hunted after theyr myndes / and
to and out theyr game, to the cruel sheadyng
of poore innocents blode. To proue thys
true, I wyll bryng for the one for example.
Bonner the bloudye Bysshope of London
abashed nothyng at all extremelie to rebuke
manace and threten a quest of honest cyte-
zens and men of good conscience, in the yeld
hall at London in the yere of our lorde M
D. and. xlj. for quytynge of a poore innocēt
lade, called Rychard Wekyns. Lyke a
fierce furyous rauenynge wolfe, insatiably
desyrous of murther, and cruelly gredye
vppon hys praye, refusyng the sayed quest/
chose out an other false quest to his purpo-
se, of such as he and hys fylthy generation
had a fore perverted, and neuer ceased tyll
he brought him to a cōsumig fyre in smith-
felde, so makynge hym a sacrifyce to theyr
great God Mulciber.

And after thys shamelesse sort no doubt

of

bt it, all the other Bishoppes of England/ a very fewe excepted, haue tyrannously hã-bled the kynges true subiectes, and yet do to thys daye with isse Christen eyne and typye then ether Sarasene or turke/ Jewe or Pagane/ to aluage their vnquenchable thirst: It is not to be thought that they are very gentyl a head or in the farthest partes of the realme, when they ble suche furyous feates to nygh the kynges presence. So frã tyke haue they bene of late dais ãd so forgetfull of them selues in their madde mody mastries/ that they haue not feared to enter the kings owne house/ to hunt their game/ nor yet abasshed at al/ sawcilye to seke out their desyred praye in hys owne Priuye chamber, couetynge so to haue murthered hys most trustye frendes and faythfull ser uaũtes: The same selfe parte in a maner wold they haue plaied with his noble grace, that proud Haman the Amalechyte played with kynge Assuerus, malycyously seking the destruccion of Mardocheus and other whych abone all men, had sought his lyues preseruacyon Hester. iij. Wherin of ryght they haue deserued vppon a gibbet to be hãged, as he was.

Neuer sent Christ such bloudy Apostles nor two horned warriours, but ye very vycar Antychryste whiche is the deadlye destroyer of faythfull beleuers. And now to you wolfish Winchester against ye wilye waterer of the popes olde garden. Although doctor London be deade, doctor pates ronne away, & your owne dere kinsman german gardener hanged with other of your preup cousell, yet cease not you to play cruell Haman still. Nor do your olde feates to shew whose children ye are of nature. If your wicked cousell had taken effect (as God forbyd it should) very few true fauourers of the lords veritie, had ben about the king at this houre, least they should sometime haue informed him of your papistry, and so detected you of your manifest treason. Such hauocke began you to make in ye courte, as cruell Hamã thought to haue made amõg ye faythfull Hebrues belonginge to good Quene Hester, hadde not GOD by the hygh wysdome of oure leyd king preuented your subtyll practyses.

This mischefe ones perfourmed, ye thought easely to haue deluded his nobles, and so in the ende, to haue brought in agayne

ne youre greate Patrayrke of Rome, and so taylerlye to haue made of hym an other kyng Johan. But thākes be geuen alwaies to our eternal liuing God, for deliuerig his excellent maiestie with his moost faythfull subiectes frō the snares of your crafty cōpassinges. And how soeuer this writinge of myne shalbe taken, yet is it a true tale, & so much the more of his maieste to be marked, that youre forefathers and you haue bene trayters alwayes for your Romishe fathers sake, to Emperours, kings, Princes, and other worldly gouernours all christendoome ouer, specially sens the crafty vpcreping of that holy father of yours I doubte not but the most famouse writers by all ages sens the Churches beginning will make this my sayeng good, yet haue theyr chronicklers writtē ꝑ best of thē to hyde their hipocrisy and falshed.

What Christen bloude hath bene shed betwene empire and empire, kyngdome, and kingdome, as betwene Constantynople and Almayne, Englande and fraunce, Italy and Spayne for the Bysshoppes of Rome? and how many cruell warres of their Priestes calling on, it were to

so much eyther to wryte or to speake. Alwayes haue they bene worchinge mischefe in their vyell generacion, to obscure the veryte of God. I say yet ones agayne, that it were very necessary for the kinges worthy maiestie, wyth earnest eyes to marke how God hath graciously delivered both hi and hys people frō your troblouse tyrmagaūt of Rome, whiche afore made all Chrystē kinges his comon slaues. And to beware of your holow harted trayters his spirituall promoters / cōsideryng ỹ youre proude predecessours haue always so wickedly vsed his graces noble progenitours ỹ worthy kinges of this reame sēs ỹ cōquest and afore.

Who ouerthrew kyng Herold / subduing all this land to the Normannys: Who procured the deathe of kinge Wylliam Rufus / and caused kinge Steuento be throwen in prison: Who troubled kinge Henrye the fyrst, and most cruellye vexed kinge Henry the seconde: Who subdued and poysened king Johan: Who murthered Kynge Edwarde the seconde / and famyshed Kynge Rychārde the seconde most vnkyndly: Besides that hath bene wrought agaynst all the other kinges al-

for

for To him that shall rede and throughly marke the religiouse actes of Robert ꝑ archbisshop of Canterbury, of Odo Egelwinus, Anselmus, Rādolf of Durhā, Rafe of Chichestre, Alexāder of Lincoln, Nigelius of Hely, Roger of Salisbury, Thomas Becket, Steuen Lāgtō, Walter Stapylton, Robert Baldock, Richarde Scrope, Henry Spenser, Thomas Arundell, and a greate lorte more of your anoynted auncetours, pontificall prelates, mytred mōners, mad mastrye workers, ringed ruffelers, rocheted rutters, shorn lawry swilbolles, it wyll euidently apere ꝑ your wicked generacion hathe done all that and manye other mischeues more.

By these your fylthy forefathers and such other, hath this realme bene alwayes in most miserable captiuitie, ether of ꝑ Romaines, or Danes, Saxōs or Normānes: & now last of al vnō ꝑ most blasphemouse Behemoth your romish pope the great ātichryst of Europa and most mighty maynteiner of Sodom and Gomor, tyll God by ꝑ strōg power of his eternall worde gaue oure noble Kynge a clare Victorye ouer him. Now vnchristenly your lasydeprel-

dedes

decessours haue vsed ꝑ rulers of all other Chrysten realmes, it were to longe to write. I reaken it therfore hyghe tyme for all thole Chrysten princes, which pretende to receaue the Gospell of saluation, and accordingly e after that to lyue in mutuall peace and tranquillytie, for euer to cast ye sute of theyr papyne counsels, and vtterly to seclude you frō all administracions, tyll such tyme as they fynde ye no longer wolues but faythfull feaders, no destroyers but gē tyll trachers. For as saint peter doth say. i Petri. v. Ye ought to be no lords ouer the people of your dioceses, but Examples of chrysten meakenesse. Who seeth not in these dayes that you bloudy bysshoppes of Inglande, Italye, Cycell, Fraunce, Spaine, Portingale, Scotlande and Irelande, be ꝑ grounde and Originall foundacion of all controuersies, Scysmes, warres and warres betwixt realme and realme at this present: as sure as the lorde lyueth it is the subtill Serpent of Rome and your wilye viperouse generation forth ysshuinge from him, which hath stirred vp ꝑ fyrst mouers therof, confederinge them with the Turke or great Barbarossa, vtterly to destroy the Chrysten commen welth. As in dede

for

For youre cause and his it was / that the French kinge Frances fyrst begane that vngodly enterpryse. Ye fele it at youre fingers endes that your father is lyke to fall ye perceaue the dayly decaye of his falce & vsurped power. Wherupon ye conspyre your owne pryuate powers, inordinate pryde / couetousues, voluptuouse lyuing, lechery / ydlenesse, tranny, and vayne glory to followe one after. And that causeth you to calke for his kingdom so fast / to cloyne for his robbery, and to clought vp his olde cle, ke againe. If ye speake ought against him it is from the teethe and for feare of the halter onely, Ye hath neuertheleſſe both youre harts and good wyll / and lacketh neyther your counsell nor helpe pryuely, to the vttermoost ye can do / as appeareth by your dayly workes. Els could he neuer continue as he doth nor yet be so strōg as he is. Wel, do all that ye can in the worlde to his holdinge vp: pece, patche, cobble, clought, cloyne calke and do the deuell and all besides, whan the apple of iniquities full ripe, he wyll fal of him self / and aye ye all no leaue. And than wyll all these youre labours be in vayne Consyder first of both hys beginninge and yours.

Neuer

Neuer cam ye in with your miters, robes, and ringes by the doze, as dyd the poore Apostles, but by the window vnrequired like robbers, theues, and manquillers with Simon Magus, Marcion and Menander. Neuer was your proude Pontificall power of the heauenly fathers planting, and therfore at the last it muste vp by the rootes. Ye must in the ende be destroyed without handes. Daniel. viij. Inuisibly shall ye be striken as was the great tyraũt Antioch. ij. Mach. ix. Wyth the mighty bzeth of Gods mouth, which is his worde inuincible, shall your false kingdom bz cõsumed. ij. Thess. ij. and Hebz. xiij. This token I suffiçiente to declare you both to God and to manne most spyghtfull traytors vnto them that will not be wylfully blynd.

Now to proue you spirituall theues to the common people, is the seconde parte of my purposed writing. Farder nede we not to seke for a proffe of this, than your owne open actes. Howe long haue ye kept the eternall testament of Chryst vnder youre fylthy fete from the peoples readinge, wh is ye lyuely foode of theyr soules? yea how manye innocente Christen creatures haue

ye

ye moste cruellye murthered, to cause them to abhorre it? Not many yeares past ye burnt a goodly woman at Couentre for hauing but one chapter of saincte Mathewes gospell, & an other man at Londō for hauing saincte Johans Apocalyps, besides ye haue done in other quarters elles of the realme. Some burned ye in Johan Wicleues time and after, for not allowing youre pylgrimages, some for not beleuing youre pardons, som for not fasting ye fryday, for not obseruing your lent, som for your purgatory, som for your Images, som for not prayeng to dead sainctes of your makyng, som for your howsell at Easter, some for not crepinge to the crosse, some for not goyng procession, and some for holye water, and for other vayne trifles of your owne inuentyng.

Ye that shall reade the causes of the imprisonmentes and death of syr Johan Balle, Master Johan Astone, Nycolas Herforde, Walter Brytte, Laurence Redenam, Dauid Gottraye, Johan Ashwarby, Roberte Rygge, walter Daliche, Johan Hunteman, Willyam Swinderbye, Richarde Wilth, Henrye Crompe, Wyllyam James Thomas Bytwell, Johan

Purs

Purvey, Wyllyam Sawtre, Wyllyam Thorp, Johan Badby, Johan Claydon Rychard Turmine, Ser Roger Acton knyght, Johan Browne esquier, Johan Beuerlaye, lyr Johan Oldecastell the worthy Lorde Cobham, Wyllyam Hawlam, Rafe Grenchercft, the taylour of Worcestre, Petyr Clarke, Petyr Payne, Wyllyā taylour, Willyam Wyght, and Jone his wife, Johan Scut, Johan Fowlin, Willyam Sutcōb, Willyam Caleler, Richard Hosiden, Thomas bagley, Wyllyā Waūdrule, Philip Norys, Reynold Pecok Bishop of Chicheſter, Johan Gude, father pope of Eye, and Pepe of yppewich with a great nombre more. And now in our time yͤ kyng Richard Honnein the lollards towre at mydnight for demenge a Chyldes mortuary. And the thre yong men nem Southtolke, Robertt kyng, Johan Debihā, & Nicolas Warsh for destroyig ȳ fowle ydoll of Deuerondct.

Wlhye Wincheſtre hinge Thomas Sarp a man learned, in his porters Lodge at the ſtewes thecauſe is not yet knowen. Ye brent Thomas Hyeton at Maydſton for not allowinge the Pope, Thomas Bylney at Norwich onely for

yͤar

preachyng the Gospell, Richard Bayfelde at London for sellyng newe Testamentes in Englishe, with Tewkilbery at Colyns, Willyam Leton a monke of eye for admittyng both kindes in the sacrament and for not gruig reuerence to the rotten rode there, Gregory baynham for purgatory and for not alowig Thomas becket for a laicke Johan Frith & Johan Lambert for not admittig your purgatory also with your Sainctes prayeng to and your pilde popish masse, Wyllyam Tindall at Tylsford in Glocestershire for translatyng the scriptures and discloslng the lyghtes of your false generacion Robert Barnes with Gararde & Hierome for turnyng your pestylent papystry (for other thinges he had none to lay to hym when he stode at the stake demaundyng for what articles he shuld dye) Rychard Spéler & Johã Kãlay at Salysbury, Richard Mekés at Londõ, Anthony perssõ Johã Telewode & Johan Fermor at Wmdesore w a great sort besydes in diuerse places of England for matters of no warght, but that ye muste styll be doing your kynde.

No longe were it farre to recite all

your

your maistrys of mischefe, whom ye haue alwayes practised to deface Gods ordre. Neuer were ye yet contented that that lede of saluacion shuld ructifye amonge the people, but euermore ye haue stopped the swete blast therof, to do the Deuell your fathers pleasur. Apoc. vij. A fewe yeares ago whā it began fyrst to flourysshe, ye caused one Somers with certein other more openly to burne newe testamentes in the middes of chepe at London. And as ye perceyued that it stil increased maugre your harts, vnder ỹ auctho̅rite of our most worthy kynge, than roared you lyke rude rampion rauenours, thā caged also youre ranke rable of Romisshe ruffelers in their fyde swepig gowns, their shauen crownes, cappes, and tippettes, lyke the charming chaunters of Bell. Specially wode Winchester, lewde London, lurkinge Lyncolne, dreamming Durham, yorke without wyttes, chatteringe Chichester, smilynge Salisburye, sterynge Fryer Watts, and that double faced Traytour Wylsonne, naming it full of errours, and very pestilēt lated.

Wherto lydiotes and abhominable Hypocrites. Shame ye not at all so euidently

as

wolfe and so boldely to blaspheme? Neuer were ye able as yet to watch thé whole iust labours ye reproue, and though ye were, ye haue not yet done it to ỳ prokight of other Ye are those wylde swine, leude shepardes and foxes whych hath rooted vp the Lordes vynyarde, Psal. lxxix. Esay. iij. Hiere. xij. Cantic. ij. Neuer do you repare whan any thynge is therin decayed, but contynually murther all them that wolde gladly do it Matth. xxi. Marke. xij. Luke. xx. In the first Chapter of Sapience is it mencioned how terrible sentences ye shal geue against youre selues at the latter daye. In horrible feare shall ye there confesse openly that all hath bene dampnable foolishnesse that ye haue gone about, that ye haue Erred from the truth, that ye haue bene wilfully ignorauntes, that ye haue tired your selues in the wayes of wickednes and destruction, & so forth.

Before youre owne faces wyl I yet laye moare largely youre owne abhominable frutes or good workes (as they call them) be ashemed of them if ye lyste. Yon master wincharde of Winchester broyled in saint Georges feilde beyond Southwarke one Gyles a Joyner, wythe one of the

gunes

Quenes seruauntes and a paynter before fyue a clocke in the morning / leaste the cō-mon people shuld haue knowen your lewde legerdemayne by their last confessions. And you bloudy Bysshop boner did murther a godly yong man in Newgate onely for readyng ỳ Byble in Paules, whose lyfe was well knowen to be vnreprouable amōg men / besides your tirannouse handelynge of others for the same notwithstondyng ỳ kings auctoritie. You two blynd Babilon daggers wt your cried adherēts made Alexander Seaton a notable learned manne most miserably to recant for your false free wyll / Willyam Tolwin for your holy water makyng, Thomas Becon for your Images, your chastitie, and your satisfaccions, Robert wyldom for youre saintes veneracō, your cerimonies & the popes olde religion with such other.

Yet was not your fretynge furye all qualyfyed thus, but styll ye raged in youre former frenesy not vnlike Pharaos fyerce knyghtes / and once agayne ye bewytched the parlamēthouse, prouokyng them most pestilentlye to depriue the comon people all together of the byble redyng. Vnlyt was it than admytted to. iij. degrees of menne / to

gentylmenne, marchautes, and prystes, all artyfycers and menne of the common sorte clerely secluded, as though God were partycyal, notwillig hys Lawes, precepts, and swete promyses to be knowen to poore men to their soules saluacion. But false and craftye are ye in your feates working, ye thought at layser to take it from them also, myght prouys come agayne to your full lyking.

These be the good workes that ye boaste so sore, which iustify you before your GOD the Pope, ex opere operato. These are dedes of supererogacion, wherwyth ye scoure your tyerye purgatory sorte as it pleaseth you. These are the merites of youre satysfaccyon whereby ye get heauen whan god is not at home.

Oh abhominable theues and shameles murtherers. If he be called a manquellar which sleeth the bodye, much rather he which sleeth the both body and soule, as youre generatiō doth cōmonly. All the world in a maner derideth your doings, & lawgheth to scorn youre vnprudent practyses. Christe neuer contemned, the poore, but blessed them aboue all sortes of people. Matthe. v. Luke. vj. Not onlye opened he hys Gospell to the poore in hys owne parson, but also apoyn-

but also apoynted the poozest sozte of men to declare it vnto the pooze after his departure, mduynge them most largely with hys spzete fró aboue Wath.xxviij. Wark.xvj Luke xxiij. IOHAN.v. Act.ij. He chose the weake to confound the stronge, and the pooze to deface the pzoude pzesumptuouse 1 Coz.1 By hys preachynge to the pooze as by a moste manyfest sygne, declared he as a sauer and redemer his comming in the flesh Wath.xj. Esa.lxj.

Neuer sent he suche lozdeyne lubbers ād glozyouse glotons to syt in consistozyes, co cūsels and sessions to the vtter destruction of suche as beleue faythfully in hym. And therfoze it is easy to perceiue whose saruaūtes ye are, Hier.xxij, ye call euermoze vppō the earthly gouernours, as dyd Symon Magus your predecessour vppó the Emperoure Nero, to slee the Gospels pzeachers, elles wyll not the ir kmgdó ēdure (ye say) Chzist willed none to be bzought to his fayth by cōpulsiō. Neyther vsed þ Apostles to enfoyce any mā ther vnto. It is not our maner (sayth sainct James) vnto Hermogines) to cause any man to take our beleue, vnlesse he be wylling. And you lyke tiraūts moze cruell then the turke, constrayne men

to

to profesſe your falſe faith by diuerſe kindes of death. None leaue ye vnuexed and vntroubled. No, not ſomuch as the poore munſtrels and players of interludes, but ye are doing with them. So long as they played lyes & ſlange baudy ſongs, blaſphemed God and corrupting mēs cōſciences, ye neuer blamed them, but were verye well contented. But ſins they perſuaded the people to worſhip theyr Lord God aryght according to hys holie lawes & not yours, and to acknoleage Jeſus Chryſt for their onlye redemer and ſauiour, without your lowſie legerdemais, ye neuer were pleaſed with thē, whan they tell you as the truth is, that your Romyſh father hathe played the cruell Antechryſte, and you his falſe phyſicions in holdyng the Chriſtē multitude ſo many hundreth yeres in ſuch damnable darknes of ſpryte without repentaunce, ye take it vnpatiently ſeekyng their deſtruccion forit.

Neuer repent ye your manyfolde miſcheues be they neuer ſo manyfeſte, but are alwayes redye wythe all ingynes poſſyble to fall to them agayne. Ye are not aſhamed that ye haue a lore tyme deprayued the people of all Godlye knowledge, by wythholdynge from them the ſcrypturis. Both

with toth and nayle ye labour it a fresshe wt all crafty clopnunge, to make the both blynde and ignorant as I haue prouyd here afore. I thynk ỳ deuels in hell are not of amore peruerse mynd / nor seaketh more wayes to the soules destruction, then you. Neyther woyll ye entre into the kingdom of Chryste by a true repentaunce and fayth in hys holy promyses / nor yet suffre any other that wolde gladly do it. But theron euery ye lyde ye stoppe vp the hyghe wayes therunto least they shuld be leue and so receyue saluacion.

Nothing pleasaunt is it vnto your lorde lye eares, to heare that we are iustifyed, by Chrystes onely deseruinges. Neyther doo y thynk it greatly to your aduauntage, that we without your lowlye beggery shulde be saued in his bloudsheading. Slaunderously repoorte ye the instructours of oure tyme bothe to preache and to wryte againste good workes / not for any deuocion that you haue to do them, specially as the scriptur hathe maunded them. But to haue suche wicked workes fulfylled as youre fylthy father & you haue commaunded for your owne priuate profyght, and lucre. Ye playe Pharao Cayphas / Nero, traianus, with all tiraunnes par

tes partes belydes. The fayth which is ly
uely and of value before God, can no more
be without good workes / than the cleare
sonne appearing, can be without brightnes,
or the burninge fyer, without his naturall
heate.

That fayth which arpseth of the gos=
pell preachinge bringeth forth the woorkes
of the gospell which are the wholsom frui=
tes of the Spyrite, as Loue, gladnes, peace,
pacience, gentelnesse, goodnesse, longe suffe=
ringe, faythfulnesse, meknesse, chastitie, tem=
perance wt such other lyke. Gal. v. These
good workes haue not you to be iustifyed by
as we se in your dayly lyuinge. These be
not they therfore that ye take for that good
workes of mannes iustyficatyon I wote
the good workes that ye haue called vppon
afore tyme, were the goyng to pardons the
seekyng to Images, the prayeng to dead sai
tes, the takynge of holy water, the hearing
of Matens and Masse without vnderstan=
dyng, the wearing of bedes, the offeringe of
candels, the beatinge of palmes and ashes
the ptell besto wynge of youre Holydayes
the commynge to confession, the creping to
crosse, the paynge to Paschal, the fastinge
of Sapnes Eagilles, the Prayeng for all

Chrysten soules/the buylding of monasteries and chaunteries, the charmyng of churches and chalyces/with a thousād superstitions more, for youre commoditie and advauntage.

The good woorkes that we beholde in your dayly conuersacion, for all your bolde bragges of good woorkes, are but the fylthy frutes of the flesh as saint Paule doth call them/for we se nothing in you but hawtinesse, vayne glory, couetousnes, pryde, hatred/malyce/manslaughter, bāketyngs/glotonye, dronkennes, slouthe, sedicion, Idolatrye, witchcraft, fornicacion/lechery/lewdnesse, besydes youre fylthy feates in darke whā women are not ready at hand. What ye appeare in the syght of them which haue no Godlye vnderstandinge, I can not well tell you. But well I wote that ye seme vnto vs with youre Justifying woorkes very pestilente Jnolles/ as Zacharias sayth ye are. Zacharias. xi. GOD requireth mercye of his true beleuers, and neyther youre vnsauerye sacrifices nor ye t youre sayntе feble ceremonies/Oſee. vi. Matthewe. ix. Galla. iiij.

Though we do affirme with saint James, that fayth to be ydell, dead and voyde

which

which occupieth not good workes suche as the Gospell prescribeth, yet graunt we not those good workes to be any parte of oure iustification before God, consyderinge that to reste alone in Christs good deseruinges, which are ours only by fayth. Not for our owne righteouse workes, sayth saint Paule, are we saued, but by the mercye of God through Iesus Christ. Tit. iij. None other is our vniuersal ryghteousnes before God (sayth the prophet) thā is a fylthy cloth stayned with a womans floures. Esay. lxiiij. Semynge it is that we become newe menne. Epheſi. iiij. that we behaue our selues as the ministers of God, that we walke in a newe christē lyfe after the Gospell. i. Thessalo. iij. that oure lyght appeare afore men to the glory of God. Mat. v. and that we serue no more sinne from hens forthe. Rom. vi, but that our daylye conuersation be in heauen. Phil. iij

Yet whan we haue done all thys by the gracious gyfte of God, we maye not therevnto ascrybe anye parte of oure Iustification with the Pharisea. Luke. xviij. But saye with the poore Publicane, GOD be mercyfull vnto me. I am truely an vnprofytable seruaunte, I haue not done so my-

che as my dewty. Luke. xvij. I am not a-
ble co think a good thought of my selfe mu
che lesse than, to do a good worke to my iust
tyfication. ij. Cor. iij. Thus do we not con
demne good workes, as you lyke falsely-
ers report vs, but we allow the most hygh
ly as they arise of the gospel & not of your
beggerly traditions. & so teach we them in
their right kind.

Though your forefathers in all ages
sens their beginninge, have murmered a-
gaynste the Veritie, yet raged they never
so vnreasonably as you do, nyther sought
they so cruell kyndes of death for the ser-
uauntes of God.

What the cause shulde be of this your
frātycke fury, it is easy to conjecture, your
warre is sene now adayes, your sickenes is
knowen, & your longyng perceyued. We se
now what ye are both wīn & wythout. It
hath pleased our eternall God in this lat-
ter time, by his despised disciples to mani-
fest ỳ great Antichrist to ỳ vniuersal world,
of whom your pope is the head, & you his
malignaunt membres. No longer are you
lyke with your abhominacyons to sytte in
the holye place, in the Temple of GOD,
in the secret Consciences of menne. Nay

thew. xxiij. 1. Cozin. iii. ij. Tell. ii. But as vnlaufull byers and sellers, robbers and theues, ydolatrers & murtherers, to be dryuē out with whyps, John. ij. Luxix Mar xi. Math. xxi. This is ỳ onely cause of your blusterynge and blowynge, your roaryng and ragynge, your imprisonyng and burnynge of the sayd godly ministers, be they writers or preachers, players or syngers.

Neuertheles your terrible turmoyling, yet taketh the veritie effect in them whome God hath appointed. My word (saith the lorde) shall not turne agayn voyde, but accōplysh my mynde and prosper in them whō I sēt it vnto. Clay. lv. Against your selues worke ye in your dayly doinges, yet perceaue ye it not. In the sharpe shreading of righ tuous blood or burning whether ye will haue those thynges bene opened, whom ye haue moost coueted to be hydde frō all kno weledge. As your parōs ād purgatorye to be of none effect, your pylgrimages and other peltries to be of no value. An o= ther thinge there is that ye sette moost by, whyche muste awaye also, though it coste blonde in aboundaunce, as I thynk it wyl And that is your abhominable Masse, by

so many pestilent popes diuised, which were both peruerters & poysoners, sorcerers and stinking Sodomites. By that is the glorious supper of the lorde (wch was hys owne institucion) most blasphemously blemished & brought cleane out of knowlege in the Christen church.

For a continuall remembraunce of Christes death in his congregacion was that heauenly supper first ordayned) and for a vniuersal thankesgeuing for ꝑ most frutefull benefyt of the same. In that sacred supper are the mutuall membres of Christes misticall body there gathered, perfyghtly knyt to gether to their heade with the Joyntes of fayth, ād sinnowes of loue where as it is truelye ministred. In your popish masse was neuer yet such godly order. Neither is the lords death to vnderstāding preached, nor yet his body and bloude frutfully therin receyued. Neyther are the hearers therof perswaded to contynuall thankes geuynge, nor yet Christenlye exhorted to a mutuall Loue and concorde. But of the Deuoweest that commeth to that Masse of yours. one dysdaynethan other, one hateth an other, one troubleth

an other, one Robbeth an other, one goeth to Lawe wyth an other, one Defyleth an others Wyfe / yea somtyme one Sleeth an other, besydes the abhominable Sorceries, Sacrileges, superstitions, and Idolatryes whiche are therin daylye committed.

For therein ye offre to be worshipped of the people a lyfne for a sauiour / that hath bene made by a synnefull mannes handes for our eternall lyuing GOD. Thus you moste execrable Antichrystes haue brought them from the true worshippinge of God to the worshippinge of Breade and wyne two false Gods / as they are vsed of youre Rompish fathers appointinge. Neuer commaunded Christ his wordes to be preached to bread and to wyne / which are but deade thinges, but to such people as had fayth to beleue them and to followe them. He badde the Faithfull Receyuers of hys Holye Supper to take the Breade and to eate it / but neuer to kneele to it, ād to worshippe it. That odioule Obseruation was added therunto by youre Pope lins Sathan was lefte at large after his thousande yeares Imprisonnement, Apocalyp. xx. Not withoute the perpetuall curse of God Deuteron. xij

Apoc.

Apocalyp.xxij.

The eternal testament of God wher in Chryste is contayned bothe reallye and substancially/ ye neuer holde vp to be worshypped, though ye fetch from thēs ꝑ wordes that you occupy/ for that were nothing for your cōmoditie. Most commonly is ꝑ office done by an vnlearned lulke/ a blynde bussard, a sathanas an ydiot, an whoremōger a dronkard, a bellygod, a traytour, a Sodomite/ a caitiaunt/ an vnfaythfull papyst and the most knaue in a towne. Yea somtime frō the vometing of his vndigested supper or elis frō ꝑ fylthy occupiēg of an harlot/ he cometh strayght to the Aultre to do it/ yet must it be thoght a sacrifice of no lesse value and strength than that Chryst hym selfe offred vpon the crosse.

And he that wyl not so beleue it/ shalbe burned for an heretike.

Oh abhominable scorners and theues, whiche practise nothynge elles but the vtter destruction of soule: If anye thyng vnder the heauens hathe nede of reformacion, let them thinke thys to be one whiche myndeth anye Godlynesse, for neuer dyd cruell Pharao holde the people of Israell in so wicked a captiuitie/ as doth thys super-

pers-

perticioule lozte of ytell Sodomytes the moste dearly redemed heritage of the lozd. If they be no spirituall theues, soule murtherers/heretikes/scysmatiques, church robbers/rebelles/and traytoures to God and to man/where are any to be loked foz in all the wozlde? An other thing yet there is which cauleth me soze to lament, the inconueniencies there vpon considered. And that is this. Although the scriptures/cronicles, canõs, cõstitucions, counselles and priuate histozies with your manifest actes of your time doth declare your fozefathers and you suche heretikes, theues, and traytours to the Chrysten common wealthes as hathe not bene vpon the earth but you, yet are ye stylle taken into the preuy coũsells both of Emperour and king.

But what a plage it is oz miserable pouke to that Chrysten realme where as you beare the swynge, I thynke it truelye vnspeakable, though it be not sene. Oh eternall father foz the infynite mercyes sake, graciously graunte thy moste faythfull seruaunt the KINGES Maiestie our moste wozthy souerayne Lozde and gouernour vnder the, clearly to caste oute of hys preuy

pryuy counsell house, these lecherous sodo-
cusites of Egipte and dayly vpholders of
Sodom and Gomor/ the popes cruell cat
till tokened with his owne prope marke/
to the vniuersall healthe of hys people/ as
thou hast now constitute him an whole cō
plete kyng and the fyrst sens the conquest.
For neuer shall he haue of them, but disce
full workemen and holow harted gentyl-
men. And not only that (good lorde) but al-
so to depryue thē of their vsurped auctori-
tie and power restoringe agayne therunto
his temporall magystrates whome they
proud pope hath hitherto most tiránously
therof depriued.

Finallye to take from them their inor-
dinate pompe and riches and more God-
lye to bestowe them/ that is to saye, to the
ayde of his powertie and mayntenaunce of
his common welth. As for an example,
the noble Germaynes haue gracyously
done before him/ makynge of their mona-
steryes, nonnes couentes, and fryers ho-
ses, scoles of Chrysten learninge, hospy-
talles for sycke People/ and conuenyente
dwellynge places for the impotente poore
and aged/ Reseruinge the reste of the lan-
des and goodes to the mayntenaunce of

theyr

theyr cyties and contrees, whych godly
distribucyons much commended all Chri
stēdome ouer, where as it is throughlye
knowen. Not vnknowē is it to these pom
poule Prelates, that whan those landes
ād goodes were fyrst delyuered vnto their
predecessours, it was not to the intēt that
they shuld become possessours or lordes of
them, but faythfull disposers to the vse of
the weake and nedye, that Christ might so
be harboured, norysshed, couered, fedde, ād
visited in his diseased membres, as wilbe
required at the latter day.

But who hathe you harboured ye beast
lye bellygoddes whome haue you vpheld
and fedde sens ye haue beromen of lou
lye preachers, mytred modye Idols? Not
the sore and sycke, the impotente and la
me, the Fatherlesse and Motherlesse, nor
hym that hath bene decayed by pilfhaun
ces, or throwne in strong prison for the ve
rytie. No, but greate Lordes and Ladies,
learned men and stowte lawers, Gentyl
menne, greate doctours and suche as hath
fat benefices, wyth a bende of bolde braggers
or blasphemose swearers aboughte
ye to wayte vpon your Tables, to holde

vp

by your taples in the strete, to kepe your houses & horses, & to conueye you in the darke a pece for your pleasure.

And this do ye for two speciall causes, one is this, for so much as your selues are become great lordes, ye must nedes haue lordly companions somwhat lyke your selues.

Peter, James & Johan with ꝑ other disciples of Christ (whose successyon ye boast your selues to be) were now no mete felowshyp for you. Neuer were they yet in suche high auctorite as you be in nowe. Nether had they here any such ꝓhemynency of ꝓlacy as to be called my lord bysshop, my lord deane, master doctour, or master person with cappe and knee. It were hard to make thē beleue (were they nowe alyue) that you in your mitred magestie shulde be there followers. Rather wolde they iudge you to be ꝑ successours of Cayphas and Annas persecuting (thā ꝑ poore church of beleuers (as ye do now) ẅ they had gathered in the holyghost. Acto. 4. An other cause is this. Your spirituall Monarchy is a worldly dominion, and muste therfore be defended by worldlye thynges. As by ryches fauoure, frendshyppe, manne

nes

ties wysdome/auctoryte, and powr, wyth the materiall sweard also as nede shall requyreit.

After a far other sort defended the apostles the spiritual kyngdom of chryst. Their armour was, ryghtousnes, pouerte/pacience, meknesse, tribulacyon/ contempte of the world, and cõtynuall sufferyng of wronges. Their strõg shyld was faith, & ther sweard the worde of God. Eph.vj. with the gospel preachyng, drowe they downe all such superstycyons, as you by your lordshyppes haue rayled vp agayne in the glorypouse churche of Antychryst. The kyngdome that chryst forsoke. John.vj. and the lordshyp that he so strayghtly forbadde ye. Luce.xxij. haue you receaued of the deuell wyth that ambicyouse reigne & courtuousnes that he left behynde hym vpon the hygh Mountayne. Math.iiij. I thynke not the contrarye but powr sturdye strouggelers wyll somwhat starkle at thys my honestye wrytyng / yet shall not that make me to leaue of, conspyrynge that Chryst hath promysed, Luce.xix. that though we shuld holde oure peace and nether write nor speake against you in these later dayes, so hydyng hys talent vnder the ground/yet weld the dumme stonnes do it

agaynst youre ydolatrous generation.

In vayne therfore haue you made it death to impugne your mysdeuses. Truly we can none other wyse chose but in the power of that spyrete which he hath geuen vs/ boldely replye agaynst your fylthye father Antychryst and you, though ye shulde therfor̄ make a thousande deathes more. And I do not dout it, but in processe of tyme, we shall in the same spyrete and wordes therelye ouerthrow ꝑ fleshlye Churche of hys/ so ꝑ there shall no more there of apere/ thē dothe of the carnall synagoge of the Jewes. The more cruell actes ye make agaynste vs, the mor̄e ernest are we and wilbe, tyll we haue weded you wholye out of the lordes vyneyarde. Youre holye bretherne and systerne the monkes/ fryers/ chanons/ and nonnes/ wyth your hermites, pylgrymes and pardoners begone forth afore you, thynke not but your selues shall folow wyth your myters, shauen crownes/ and longe typpets stylynge out of the same foyle. For Rome that royall cytie, was the ofsprynge mother to ye both).

Nomore are you in your proud painted religion of the heauenlye fathers plantin-

ge? than were they in they? Idell Ipocri-
sye. And therfore ye must vp by the rootes
wyth youre pompouse places, proude pre-
bendes, chapels, ād chaunteryes. The gret
sale of youre merytes and holye whorysshe
workes shall not be able to vpholde you.
As the lord hath geuen it to our most wor-
thy kynge by the strength of hys worde to
destroye that ranke rable of Rompistes, so
wyll he graunt hym to subdue you also ?
cruell Captaines and shorne sorcerers of ?
sodomiticall kyngedome, as yet left behynd,
to make perfyght the woorke that he hath
begonne, that ye do not hereafter so wicked
lye abuse his succession, as ye haue afore time
his most noble progenytours. I faythfully
beleue it, that both Achitofell and Haman
shall haue their iust plages, yet is grace ge-
ue place vnto nature, as all men muste dye
ij. Reg. xvij. Hester. xij.

If it shulde be otherwyse (as the lorde
forbydde) both Prynce Edwarde and the
whole realme shuld be in most depe daun-
ger. For though ye playe nowe Dyogenes
apes, & whisper pleasauntlye in the eare, yet
wil ye hysse lik serpēts throwig forth your
venim whā ye shall se your time, accordyng

yple & vngentyll nature. Though the mer-
maydes song be swete/ yet is it full of poy
són (as are also your honyed rethoryckes) &
leadeth thé vnto death, whiche geueth them
therof the hearyng. Meuer is Gnato vnre
dy wt his fayre flatteryng feates, to bryngc
his false matters to passe where as he fyn
deth yeldyng eares. Were it not for fayr spe
che in hypocrisye, Sathan shulde neuer ap
peare the glorioule aungell of lyght, for
dayly perfourmaunce of all hys mastryes
of mischefe.

What rumoule decayes hath chaunced to
all Christen regions and their rulers, for-
geuing swyftredy to the flering flatterys
es of your babilonish brode: it were verye
much to write. It shalbe therfore necessa
ry for our most worthy kig to loke vpō you
in time, & both to demynish your auctorite
& tyches least ye hereafter put all his godo
ly enterprises in hasarde. For nothing el-
les can ye do of your spirituall nature, but
worke dayly mischeues. As well maye ye
be spared in the common wealth, as maye
kytes, crowes, and bussardes, polcattes we
sels and ratts otters, wolues and foxes,
bodyce, flees, and fleshflyes, wyth other
deuowring and noysfull vermyne.

For

For as vnprofitable are ye vnto it as they/ and as lytle haue ye of the worde of God to vphold you in these vayn offyces of papystry as they.

This vncõmodioule commoditie hath England had of you alwayes whan ye haue bene of the kinges pryuy counsell/ãd I thynke hathe nowe at thys present houre. That whan so euer any godly enterpryse is their in dounge be it neuer so pryuily handeled, yet shall the popish prelates of Italy, Spaine, Fraunce, Flaunders, & Scotlãde haue sure knowlege therof by your secret messengers/ and you agayne they/ craftye cõpassynges to deface it if it may be. Neyther shall those Realmes contynue longe after wythout warre specyally yf an earnest reformacyon of your shamefull abuses be sought there. And neuer shall the occasynall Grounde of that warre be knowen/ but other causes shall be layde to colloure it wyth, as that the kyng seketh hys ryght/ hys princelye honoure/ the mayntenaunce of hys tytles, or the Realmes common wealth, beyng nothing lesse in the ende, but an vpholdinge of you in youre mischeues.

So longe as you shall beare rule in the

parlyament house, the Gospell shall be kept vndre, & Chryst persecuted in his faythfull mēbres. So that no godly actes shall come out from thens to the glorye of God and Chrysten commen welthe, but you shall so lawce thē with your romish sorceries, that they be ready to serue your turne. Althogh the kynges mayestie hath permitted vs the scriptures, yet must the true ministers therof at your mooste cruell appointemente eyther suffre mooste tyrannouse deathe, or els with mouth openly denye Chrystes veritie, which is much worse than the deathe. For where as he whyche manfully suffreth, declareth him selfe an able witnes of the lorde, he that cowardlye recanteth, sheweth hym selfe to be but a faint harted hipocrite throwyng him selfe wholly vnder Antichrystes yoke agayne. Thus geue ye strength to his lawes and nourysshe vp his kingdome whome ye saye with youre lyppes that ye haue refused, your pestilente Pope of Rome.

Ye playe altogether lycke scorner vndre the figure of Ironia. That ye saye ye hate, ye loue, and that ye saye ye loue, ye hate. Lett all faythfull menne beware of suche

double daydreamers ād holowharted trayt
tours, and thinke where as they beare the
Rule, nothyng shall com ryghtly forewards
neyther in fayth nor commen welth. Neuer
fynde these tirauntes of Sodome any pla
ce to repentaunce, for theyr continuall mur=
thering of Chryst in his faythfull mēbres,
but more and more they synne against kno
ledge, blasphemyng the holygoost, to bringe
vppon them selues the more swyft damp=
nacion and as concerninge their princes, al=
wayes are they at this Craftie Poynte
with them, to followe theyr mindes out=
wardly for the time, for of all menne liuing
they are euer the moost subtyle obseruers
of tyme.

But be sure of this ones, that what
countenaunces soeuer they shewed before
them, with lowelye lowting and duckinge
downe to the Grounde, yet leaue they all
that waye whiche maketh moost to theyr
vpholdinge in the vayne Glorioufe and Ty=
dell Reigne of Antychriſte, whether it be
with the Frenche Kinge, the Turcke, or
the Emperoure. As nowe at this presente
time, speake they neuer so fayre, loke they
neuer so demure, shewe they neuer so wise
Polycies, or Prouide they neuer so Wa=

ready for the kings hoost in bakinge, bruy-
yng, broyling, grinding, seasoninge, salting,
sowlyng and lething, yet hath the Frenche
king their inward harts for the great good
will he beareth to their vnnatural father. Yea
although the kinges grace and the Empe-
rours maiestie be nowe iointly ioyned frend
des (parauenture not without their procu-
rement also) for an other purpose of theirs
as to stoppe a generall counsel wherin they
doubte their vttre fall) yet shall they not lõ
ge so continue, yf they by any other false po
licy may alter it as I hope it shall neuer lye
in their wicked power to do it.

These haue bene alwayes their commen
practises, as they haue seane their matters
in daunger. And therfore they are nowe
least of all to be trusted, considering that at
this present they are in most daunger of all.
If this generall warre let them not vp a-
gayne they are neuer lyke to go forwarde.
And therfore hardely they woorke nowe
tawnte for the vpholdinge of their kingdo-
me take hede to their handes who shall, yea
& parauenture to some of their frendes God
be their good Lorde. What other woorkes
can come from the deuels woorkinge toles,
than

thā commeth from the handes of his owne malygnaunt mysches: Who can denye the bisshoppes and prestes to be the instrumē-tes of Sathan, vnderstandyng the scriptures and beholding their dayly doynges? Onely persecute they symple men vnto deathe for beleuing in Christ, and neuer for the great abhominacions of Idolatye and superstici-on.

Onely are they great ennemyes to ma riage which is holye, and neuer to the stin-king Sodomitry, that is dayly vsed amōg them. No, of that they haue set vp an ydoll amonge them selues, callyng it holy virgi nitie and the vowed chastitie of prestes. Yea, they haue so bewitched the parliamēt house, that it must be honoured of all In-gland vnder paine of death, though it be the most fylthy frute of hell, that euer yet yssu-ed from thens. Thinke ye there can be a greater plage to a Christen realme, than to haue suche goostlye fathers of the kyn-ges priuy counsell? If wise menne do iudge it anye other than a iuste plage for oure synne, and a pocke layed vpon vs for our vnfruetefull receyuinge of that hea-uenlye treasure the eternall testamente of Christe, to haue suche hypocrytes, theuys

and

& traytors to reygne ouer vs, truly they iudge not a ryght.

If we wold ernestly therfore repent our former lyuing, and vnfaynedly turne vnto our euer lyuing God, as we fynde in ỳ testamẽt I wold not doubt it to ieopar de both my body and soule, ỳ we shulde in shorte space be delyuered of this Romyshe vermyne, ryshng out of ỳ pyt bottomlesse Apoca. ix. which eateth vp all ỳ is grene vpon earth or hath taken any strẽgth of the lyuing worde of ỳ lorde. For the harte of a kynge is alwayes in ỳ handes of God, and at his pleasure he may euermore turne it. Pro. xxi. Take me not here that I cõdemne anye Bysshop or Priest that is Godly doing those holy offyces that the scripture hath commaunded them, as preaching ỳ Gospell, prouiding for the poore, & mynystring the sacramentes ryght. But against those bloudye butchers that murther vp Goddes people, and make daylye hauocke of Chrystes Congregacyon, to mayntayne the Iewes Ceremonyes, and the Pagannes superstycyons in the Chrysten Churche.

These are not Bysshopes but byteshepes, tirannes, tormentours, termagaun-

tes and the deuyls slaughtermen.
Chryst lefte no suche Dyscyples behynde him to syt with cruell Cayphas at ỳ sessions vpon lyfe and death of his innocẽt mẽbres. But such as in pouertie, preached the Gospell, rebukyng the wycked worlde for Idolatry, hipocrisy, and falle doctryne, called synne, rightuousnesse and iudgemẽt in the. xvi. Chapter of Johan. Episcopus is as much to say, as a superintendẽt or an ouersear, whose office was in the prymatyue Church purely to instruct the multytude in the wayes of God, and to se ỳ they were not beastlye ignoraunte in the holye scryptures, as the moste parte of them are now adayes. Presbiter is as much to saye as a senyour or elder, whose office was also in Godly doctryne and examples of lyuing to gyde the Christen congregacyon, and to suffer no maner of superstycyon of Jewe nor gentyll to reygne among them. And these two offices were alone in those dayes, and commonlye executed of one seuerall person.

They which than were appoynted to these spirituall offyces, did nothyng elles but onelye preache and teache the Gospell haupnge assystence vnto them other inte-

riour

eyour offyces called Deacons to minister the sacramentes than vsed/and to prouyde for the poore,the desesed/and aged/Acto. vj. Chryst sent not me fourth (sayth Saincte Paule)to baptyse,but to preache the Gospell or gladde tidynges of saluation in hys death and resurrection/1.Cor.i.Roma.iiij No Godlye man can despyse these offyces nether yet condempne those that truelye execute them. Not only are they worthye to haue a competent lyuynge.i. Corynth.ix.but also double honour after the doctryne of.S. Paul.i. Ti.v. But from inordinate excesse of ryches ought they of al men to be sequestred/consyderynge that the moost wycked nature of Mämon is all waies to corrupt, yea the very elect/if God were not the more mercyfull. And that caused Chryst oure sauyour to saye vnto hys Apostles/ ye can not serue God and Mammon. Math.vi whych might be an admonyshment to our lordelye Bysshoppes whan they be in their worldlye pompe, that they are not Gods seruauntes/ beleued they hys sayinges as they do nothige lesse.

I can not thynke that anye Christen Bisshop or Preste will be offended wyth ought that I haue Wryten here/ but ra-

ther

ther preferre it to their power/saying,it ma
keth nothing against them,seking Gods glo
ry and not their owne:And as for the Ro
mish popes Idolles,the better it wylbe iud
ged of all Christen beleuers,if they do spat
tle against it. My conscience doth geue me
that I haue herin followed the ensample of
Christ. For lyke as he laboured by his day
ly preaching to deface the great opinio that
the people had of the Pharysees and false
bysshoppes,and to place Iohn baptiste and
Peter in their roumes. Math.xi. Luke.x.
So do I here to my symple portion that
the popes prieste and Prelates shulde no
longer occupie the consciẽces of mẽ w̃ theyr
beggerlye dead baggage,aboue the eternall
God and his lyuing woorde.ij. Thessal.ij.
Daniell.ix. The which in the Zeale of his
only veritie, I desyre that lorde of his bot-
tomlesse mercye,and for his sonne Iesus sa
ke/shortly to persourme to the iust expecta.i
on of his elect flocke. Fynally with hart I
desyre,that those enmemies of the truth, be
no longer geuen ouer of God and so lefte
to them selues ,but that they maye fynde
some iust way to repentaunce,and so frõ hẽ
reforthe to mayntayne the pure lawes of
Christ,as they haue in times past the moost

An Epystell
tylthy tradicions of Antichryste.
So beit.

¶ Wzitten from Basyle a citie of the
Heluecyans, by me Henry Stalbzydge.

¶ An appendyce Joyned to the forelepd Epistle

BE it knowē vnto you braggyng Wincheſtre, that the day after I had fynyſhed my Epyſtle, there cam vnto my handes an anſwere of your making agaynſt ỳ lyberall huntyng of your Romyſhe father ỳ fore of al falſhead, wherin ye ſhew your ſelf nether lerned nor yet wiſe. In dede ye apeare there a very ſhamelesſe gentylman. For where as nether ſcriptures nor good naturall reaſons wyll ſerue you, ye fall to playn ſcolde like ā whore of ỳ ſtewes. Ye ſtāpe & ye ſtare, ye face, fret & fare as it were great Mēroth of Babylō. Nothing els fynd we in your writing but boyſtouſe boſtes, bragges & brawlinges, lordly checkes, rebukiges, & tyrannicall threteninges, all after the faſhyon of your cruell kingdom. They that were blinde afore, are lyke to be ſo ſtyll for ought they ſhall learne of you. It is not your offyce to make them to ſee but to kepe them ignorannt ſtyll, you Byſſhopes can not chuſe but ſhew your ſelues ſtyll as ye be, euen the naturall Louynge

chyldren of your father.

In no wyse may you suffer it, that he in his right colours be reuelated to ỳ worlde, least you ryslyng out of his right syde, be throwne from your vayne glorioule dignities wyth hym. Muche rather had ye that all princes powers were nothing, thā the actes of ỳ father of yours shulde vtterly come to nought. But seing ye haue takē so great paynes to defend his holy quarel, I maruel what the cause shuldbe ỳ ye put it not forth in prent, ỳ your craftroule bre thern also might be confirmed in theyr obstinate errours by ỳ same. If you wyl not shewe the cause why, than I shall take the paynes to do it for you. Ye haue cōsidered with your selfe & with other your craftye counsellers, ỳ if you shuld so put forth that worke of yours, ye might chaūce to apeare to some eyes in cōdempning this honte to allowe in your holye father his suppressed auctorité afresh. Take hede what ye do in any wyse, for the worlde is not nowe as it hath bene.

Agayne if ye shulde haue let it passe vntouched, ye shulde eyther haue shewed youre selfe a starke cowarde, or elles haue condempned vtterly the .vi. wycked Arty-

cles

cles of your owne deuising, foz antichzistes
Idell ād blasphemoule wares. In dede ye
were bzought to a narrow poit both way
es/ & seme yet scant an honest cōueyer in ꝑ
arte of Mome bowget. Wel/to kepe your
selfe vpryght, ye haue wziten agaynst this
hūter. And ye thinke ye haue Iested hi out
of coūtenaūce, though ye haue done nothig
els/foz want of matters to your mind. As
ye did Alexandze seatō and other moze, to
whō in comparisō ye were iudged a verye
blynde asse in the learning of God, but that
auctozitie (they saye) maketh foles bolde.
But my lozde, my lozde/if ye thinke wzagh
ton thus ouerthzowē oz yet dasshed out of
coūtenaunce/ye are soze deceyued. Dauid
will ones agayne lay hande vpō his slinge
They be not your lozdly lokes ꝑ shall cau
se hi to shzinke in so iuste a quarell of hys
lozd Iesus Chzist.

I suppose your vnlearned legerdemay
nes wyll encozage him to poure double v-
pon that Romysh whoze your malignaūt
madame, the Mother of all fylthynesse, I
dolatrye, superstic̄yons, hypocrysye, vay-
ne glozy, craft, subtylty, falshead. Idelnes
auarice, glotonye, lecherye, sodomitrye,
and moost vnshamefast tyzanny. Let your

worke come abroade and not lurke thus in corners, that your father may saye ye haue done your parte well, and your brethern report that ye are a great pyllar of theyrs. If ye wyll not set it forward, I put you out of doubte, that I wyll do it to your small honestye, that the kynges magestye may se all the realme besydes, what a lorsworne gentylman ye are, and what an wholsome counsellor wyth .ij. facis in an whode, suppressyng the Gospell for your olde relygyō to kepe your father styll in Englande. Not otherwyse shall it apeare, thā your owne copyes. Neyther wyll I adde vnto it one worde (as God shall iudge me) nor yet diminysh it in one tytle.

But as ye delyuered it to your dere frynde Doctor Weston, so shall it be seene in euerye poynt. Ye shall not deny it to be youre owne acte, if the sayde Weston be iustlye examyned. How heryticall, trayterous, and blasphemouse the sermon was which the sayde Weston preached at the spittle on the tewesdaye in the easter weake, a great sort of ỳ hearers can tel. And although he was ther therof accused, yet after ỳ anoited bro de had swarmed ones together, such a clocke was cast vpō it, ỳt was iudged a good ma

ter

ter I a very catholyk sermō. Nowe to you
agayn (my lozde) because ye shall well
know me that I haue your wozke. I sig
nifie here vnto you, that this is ther
of the superstycyon oz tytle. The
examination of a proude presump:
tuous hunter. Thus fare ye
well for thys tyme, and the
lozde sende powe here
after a mozegod=
lye spyrete, oz ta=
ke ye some han
ge. Amen

Finis.

Abzefe table.

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¶ Set your selues at large/and beare not the straungers yoke with the vnbeleuers. ij. Corinth. vi.

Finis.